The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER No. 6069 Saturday, November 1, 1958 Price 3½d.

THE OPENING

ON Saturday, October 25, at 3 o'clock, the formal opening of the new Essex Hall, headquarters of the General Assembly of Unitarian and Free Christian Churches, Essex Street, London, built on the site of the old, destroyed during the war, took place. It was an occasion which, if it could have been felt and seen throughout the Unitarian community, would have strengthened and moved every congregation. The new chief meeting place, the Martineau Hall (and Mrs. Martineau herself, whose family-name is given to the Hall, was able to be present), was filled with an invited audience, and there were overflow gatherings in rooms above. The Hall is a beautiful meeting place, furnished and decorated in taste. Something new in meeting places has suddenly appeared out of the ashes of the old Hall, and it will set a standard for the future.

There were certain intimacies of the spirit present that should be recorded. The opening address is printed in part overleaf. It was delivered by a loved and respected friend within the Unitarian community for another loved and respected friend, known to the reader for a lifetime, lying stricken but recovering of an accident in a Cambridge hospital. Let the address be carefully read. It was written by a man nearly eighty-three years of age, lying in bed, heroically recovering from an accident that would have tried any man at any age. As he was fighting his way out of physical disaster he gave himself in the composition of this address to the new life that is arising in the new Essex Hall. A lifetime of devotion to a religious community was crowned by an unassuming courage that must be noted for what it is. Noted, because in its way, it added a triumph to the meaning of the proceedings. There were memories there, and persons, bound together in undemonstrative loyalty, securing the future for the faiths of their lives. The future is unknown save that it is created by faith. And the formal opening demonstrated that faith.

The Greetings

The President of the General Assembly, Mr. Chuter Ede, presided over the occasion. Fun is never far away from Mr. Chuter Ede, but it is his own fun, it bubbles so near to his own humanity that it is humanity itself. One by one he introduced the distinguished guests and made each belong to the meeting.

The first speaker to offer greetings, after the opening speech, was the Dean of St. Paul's. Dr. Matthews has the mysterious capacity of making everybody feel a little bigger by just listening to him. After all, he was giving up the whole of a precious afternoon to give a five-minute speech of greeting to Unitarians, and there is no particular reason why the Dean should do that save out of some particular generosity of his own. He said he was an Anglican Divine, and he wondered what some of the early Christian Fathers would have thought of a "regular nest of heretics" being allowed to rebuild so near to St. Paul's. That represented one side of his dual nature on this occasion. There was another. He remembered all that he owed to such great Christian Unitarian thinkers as James Martineau, Estlin Carpenter, James Drummond, Dawes Hicks and L. P. Jacks, and he was united with them in spirit. He remembered, too, his friendship with Ronald Jones, one of the most faithful and efficient members of St. Paul's Watch during the war. With such men he found a bond of Christian union. He wished the Assembly years of prosperous work in the discussion of religion, and trusted that all they hoped and prayed for would be fulfilled.

The next guest to bring a greeting was the Rev. F. P. Copland Simmons, of The Free Church Federal Council, and the forthcoming Moderator of the Presbyterian Church of England. He paid a tribute to Unitarians for their devotion to the truth. Freedom, he thought, was a relative term. He found from his experience that freedom could be found in many different situations. On the occasion of the opening of the Hall, he recalled how the Presbyterian headquarters had been destroyed during the war, losing all the staff, and a number of good friends that were present at the time. He brought a special greeting from the Presbyterian Church, and added, "may God richly bless you in all your work".

Commissioner Ebbs was present on behalf of the Salvation Army. By incident and anecdote he gave what the other speakers had given, the sense that, without surrendering any personal conviction and loyalty, every religious communion belonged to the "armies of God". Adding that he thought the Salvation Army were the storm troops of Christendom, often fighting rearguard actions, often on the flanks, and frequently in the vanguard. He wished God's blessing "on you all".

The Clerk to the Yearly Meeting of the Society of Friends, Mr. Harold Reed, claimed that he was the only layman present to give greetings to the meeting. Although there was no official relationship between the Friends and the Unitarians, there was personal friendship. He regretted that Unitarians were not pacifists but they and the Friends were joined together in the fact that neither society demanded a declared creed of its members.

Within The Family

Then came greetings from within the family. The Rt. Rev. J. W. Dyer, Moderator of the Non-Subscribing Presbyterian Church of Ireland, brought a message from the Irish churches and reminded the meeting that he was also speaking for two churches in Southern Ireland. Dr. E. W. Kuebler, one of the four American guests present, spoke as the President of the International Association For Religious Freedom, and also had a message from the Universalist Church of America. Dr. Dana Greeley, the new President of the American Unitarian Association, brought greetings in a special way. He had with him an inscribed scroll, beautifully prepared, conveying a message from the American Unitarian Association to the General Assembly. It was the kind of message, with the method of delivery, that marked the comradeship between the American Unitarians and their fellow Unitarians in this country. The same warmth of feeling was shown by the fact that four of the leading members of the American Unitarians Association had flown to London for the occasion.

Thus, a two-hour meeting had swiftly passed, and Mr. Ronald Bartram, the Chairman of the Essex Hall Trustees, thanked everybody. His reference to the architect, Mr. Kenneth Tayler, seated on the platform, drew grateful applause. Mr. Tayler had put far more into the building and its preparation than his own professional services. The building was his building, and it must have been a special afternoon for him to hear all the deep appreciation of his work.

There were others mentioned who had worked hard behind the scenes. Projects of this magnitude are not carried through without all the unacknowledged labour. But, as usual, and perhaps proper, the leading official was not mentioned. The work of the Secretary of the General Assembly, the Rev. John Kielty, should be recorded in this report. All those who have knowledge of the preparation of this great work know something of the staying power and personal devotion of the Secretary. It was his day. And the events, large and small, were not far from him.

Before the meeting proper there were devotions, conducted by Dr. Mortimer Rowe. The prayer offered attuned in dignity and restraint the religious meaning of the occasion. Many who could not be present will wish to join in this. On November 8 we shall print a special Supplement and a part of the devotional opening will be included.

THE ADDRESS

(The address was read by Prof. F. J. M. Stratton, of Cambridge, on behalf of the Opener, Mr. R. P. Jones, who through illness was unable to be present.)

MY first unwelcome task today is to offer you apologies for my absence. I consider the invitation to be the Opener of Essex Hall is the greatest compliment that a layman can be paid by his colleagues and equally great is my disappointment at not being able to carry it out in full. You know what happened. In this case I was the pedestrian and not the motorist. I, like Strephon in Iolanthe, am a fairy down to the waist, but my right leg is mortal, and my surgeon thinks it undesirable to bring me up to London on a stretcher, so to speak, and risk the chances of complete recovery.

We are today celebrating the second opening of Essex Hall as a centre of religious liberty. But it is a fact, I think, that this is the third opening which has taken place here and it is fitting that we should give a thought to the Pioneer on the site, who is responsible for our presence here.

The Rev. Theophilus Lindsey, writer and preacher, Fellow of St. John's College, Cambridge, held the living of Catterick, near Ripon, where he had many friends of advanced views. He had become a Unitarian in theology, and on the failure of a petition to Parliament for some easing of the regulations, he felt obliged by his conscience to resign the living and come to London in order to found a definitely Unitarian congregation. In this action he was much helped by Dr. Priestley and Dr. Price and a group of supporters in the City and Parliament through whose help the Auction Room in Essex Street was obtained and, after some alteration, opened in 1774 as Essex Chapel.

The British and Foreign Unitarian Association

The large square Hall became the normal Meeting House of the period with galleries on three sides and a high pulpit against the fourth wall. Lighting was through a dome in the flat ceiling. Below the Chapel was a series of wine vaults which were prudently retained as part of the endowment and there was a house which served as a parsonage. Later on, thirteen of his supporters were appointed Trustees of the property, who let it to him as a tenant for life, with the duty of paying rates and taxes and all the costs of maintaining the building and the services. For this task he received the pew rents and other contributions from the congregation and the rents from the wine vaults, which no doubt formed a considerable part of his stipend, and gave rise to the well-known epigram by a wit of the period:

> "In the Spirits above
> Are the Spirits of Love
> But the spirits below
> Are the spirits of woe."

If the National Temperance Association had then existed, which I doubt, its members must have been perturbed at this item in the Essex Chapel finances.

In order to secure more leisure for writing, Lindsey took as co-pastor, Dr. Disney, who had in the same way resigned from his living in the Anglican Church. Lindsey retired in 1803 and the Chapel was carried on under the ministries of Disney, Belsham and Travers Madge, but by this time the attendance and support had declined seriously owing to the growing custom of living away from the city in the suburbs, so that Essex Chapel became more difficult to reach on Sunday except by what were called "carriage folk".

It became necessary to consider transferring the Chapel to one of the suburbs and eventually Kensington was chosen where services were being held in a temporary building in the Mall.

The Old Essex Hall

A large sum was raised in order to buy the property as a Headquarters for the British and Foreign Unitarian Association and the Sunday School Association, societies which had no premises of their own, and the proceeds were used towards the building of Essex Church and manse. It is perhaps appropriate that Mrs. Martineau, who laid the Foundation Stone here, and I who am to open the building, are both senior members of Essex Church, which I joined in 1904.

The Chapel was altered to serve as the Hall which we knew. The wine vaults were abolished to form a smaller

hall, committee room and bookstore, while the space between the Hall and Essex Street was used for a bookshop, with a separate entrance. The rebuilding was opened just before Whit Week in 1887 by Mr. Enfield, President of the British and Foreign Unitarian Association and a member of a well-known northern family, at a meeting in the Hall, which, *The Inquirer* reports, was attended by 700 people, of which nearly half must have been standing, in defiance of all the rules against overcrowding, which came in with the creation of the L.C.C. in 1887. I was not present at this meeting but I might have been as I was eleven years old at the time and if my father had been living in London, instead of Liverpool, he might well have taken me to it, since the reports make clear that it was not an invitation meeting—in fact, could not have been—since the two Associations concerned were not representative but consisted of voluntary subscribers and did not represent their congregations in any way.

My first regular contact with the Hall begins in 1908 when I was invited to join the Executive Committee of the British and Foreign Unitarian Association which was appointed at the Whit Week meetings and, through its sub-committees, carried out the work of the Association. This is, therefore, my jubilee year and makes me "the oldest inhabitant" by seven years, since it was not until 1915 that Mrs. Martineau joined the Committee, having been up to that time engaged in bringing up a large family.

The British and Foreign Unitarian Association was already dominated by the powerful personality of the Secretary, the Rev. W. Copeland Bowie, who had been well known in public life as a fighting member of the old School Board which managed London education, until it was taken over by the London County Council. He had all the arts of the wise Secretary—which problems should be brought to a sub-committee and which had better be dealt with in the office—but to the churches in general he is perhaps best known as combining the functions of the present Ministry Committee and its earlier local Advisory Boards in relation to pulpit vacancies. He was widely consulted in such matters and his criticisms of congregations and ministers were very shrewd and candid, perhaps reminiscent of his earlier training as a schoolmaster in Aberdeen.

The Flying Bomb

We now arrive at recent history which most people here can remember, the flying bomb of July 28, 1944, which wrecked the building. I may have heard this explosion as I was regularly serving with St. Paul's Watch, and may well have been patrolling the roof of the cathedral when it occurred. The Dean certainly may have heard it as he was on duty practically every night. There were some very fortunate circumstances connected with this event. First, that it took place during the night because, as some of us who lived through the period will remember, the bomb might fall at any period, day or night. Secondly, a flying bomb produced one violent explosion and was not designed to deliver incendiaries so that the contents of the room and bookstore were saved from destruction by fire and water and those in the bookstore were, like Ezekiel's bones, "very dry". Thirdly, it happened that Dr. Williams's Trustees had, before the war, taken over two more floors of the Library at Gordon Square to enlarge the accommodation. They had cleared the space before the war began and then it was left empty. In 1944 the General Assembly found the rooms a most welcome refuge for the next 14 years.

The more recent history you all know, the discussions and final decision to rebuild on the old site and the raising of almost the whole of the very large sum required, since the War Damage Commission would only pay the site value.

But you must allow me as a fellow architect to pay my tribute to what Mr. Kenneth Tayler has done for us, in transforming a badly-planned and, in many ways, dangerous building, into the present fine and well-arranged premises, architecturally modern in the best sense, for which he has spent much of his time wrestling with the demands of local authorities with their endless protestations and requirements for alternative exits and other means of safety, now the real background to architecture in any large city.

It now only remains for me to open this building officially, which I am well able to do at a distance because the Trustees had already decided to dispense with the formal and conventional unlocking of the front door with a particular key, when the building has already been in use for a month and all we need is a symbolic opening like that of a flower show or a sale of work.

I now have great pleasure in declaring Essex Hall officially open for the second time. May there never be the reason for a third and may it prosper and happily fulfil all its functions as the headquarters of our denominational activities.

The New Essex Hall

A special Supplement of four pages, with a number of photographs of the New Essex Hall, will be printed in "The Inquirer" in the issue of November 8. Extra numbers should be ordered at once from "The Inquirer", 14 Gordon Square, London, W.C.1.

★

Before the Opening

A special luncheon was held in a nearby hotel before the opening of Essex Hall. There were some twenty guests, including representatives of the Free Church Federal Council, the Salvation Army, and the Society of Friends, the Dean of St. Paul's, distinguished visitors from America and Holland, and the Moderator of the Non-Subscribing Presbyterian Church of Ireland.

The American delegation consisted of the Rev. Dr. Dana McLean Greeley, President of the American Unitarian Association; Judge Lawrence Brooks, Chairman of the Board of the American Unitarian Association; the Rev. Walter Kring, Secretary of the A.U.A.; and Dr. Ernest W. Kuebler, Administrator of the Council of Liberal Churches, and President of the I.A.R.F. Dr. H. Faber, the Secretary of the International Association of Religious Freedom, was also present.

★

Special Gifts

Among the special gifts of furniture already received for the Hall are: The Chairman's Chair, from Mr. Ronald P. Jones; platform chairs, from the Dutch Liberals; chairs for the platform, from the Dutch Free Religious Broadcasting Association; the lectern for the platform, from the Architect; and a vase for flowers, from the Unitarian Women's League. It is understood that it is also the intention of the Hungarian Unitarians to make a presentation of furniture.

AN INN BY THE WAYSIDE

By A. Phillip Hewett

HERE in this Church we will set all dogmatism to one side. We will look sceptically at all claims to have the ultimate truth of our human existence compressed into capsule form for all who wish to swallow. We will hold all alleged authority to be open to question in the light of our own reason and experience. But we will treasure the insights of those who knew and understood human life, who pondered deeply over its meaning and expressed their groping attempts to come to grips with it in language of parable and symbol—language which can evoke from us a feeling of recognition as we feel we carry them with us further along the road which we know in very truth that we ourselves have travelled and are travelling. But we still know that each resting place is but an Inn by the wayside and not the journey's end.

We are here as searchers and seekers. Not that we have found nothing in our search—all of us have found much as

we have travelled along—but all of us are aware how infinitesimal that is beside the riches waiting to be discovered. Knowledge may indeed grow as we go on through life, so also may wisdom, but the best way of demonstrating a total lack of either knowledge or of wisdom is to assume at any point that we have become all-knowing or all-wise. The search must go on and on everlastingly. It is a search that can bind us closer and closer together in shared endeavour.

★

In this endeavour we are one with the great minds of all ages. We are one with those who are seeking to make sense and meaning out of life today whatever label they may wear. We are one with the spirit of great literature and the arts in which man has sought to capture his feeling of the really significant.

But we are not one with the general spirit of the age. It is perhaps foolish to carp at the spirit of an age in comparison with the spirit of previous ages. It is only too easy to look backward to the past and say that men used to be more thoughtful and deeper in their approach to life. That may be true as a generalization or it may not. We don't know enough about the past to be sure. But whatever we may or may not know about the past, we do know this about the present: that the level of interest at which most people live is superficial and shallow. And because of this it is the superficial and shallow answers to questions which are the popular ones.

People learn to be conventional. They live out their lives as though the most important goals were wealth, popularity, pleasure, comfort. These are the unspoken assumptions in everyday conduct, in our estimation of everyday conduct. A person is supposed to be odd, to say the least, if he sacrifices any or all of these to other ends which he considers to be more important. It is conventional, too, to make a formal bow to religion, not after the manner of Voltaire, with avowed cynicism, but in the confused manner of those who pay lip-service to one set of ideals and live consistently by another. It is conventional to say—that if only people would go to church more and pay greater heed to the Ten Commandments, then, of course, the world would be a far better place. And all the time it would be most unconventional to do such a thing, for example, as to take the Sermon on the Mount seriously and make any honest attempt to live by its precepts.

★

What is true of conventional attitudes to life is true also of conventional attitudes to death, perhaps even more so. Most people don't have anything more to say about their real attitude towards death than they have to say about their real attitude towards life. Subconsciously, they may be equally ashamed of both. In fact, a lot of people seem to live as though they were never going to die at all. It is something that happens to other people, but it doesn't happen to me. When it does happen the survivors try to pretend that it hasn't happened at all. They exchange gilded platitudes about falling asleep or being called to higher service or some such clichés.

The way in which convention wants us to act both in our attitudes towards life and our attitude towards death is as a *hypocrite*. We feel that the truth of the matter probably lies in one direction, and yet we talk as though it lay in another. As for our living-well, this is the result of the tension between the two, but more often follows our feeling rather than our talking. What do most people feel to be really the truth about death if they are honest with themselves? I think it is as expressed by Omar Khayyam.

"There was a Door to which I found no Key,
There was the veil through which I might not see."

or perhaps as in Swinburne's verdict on man.

"His life is a watch or a vision
Between a sleep and a sleep."

And yet (the pretence!) when we can no longer keep up the illusion that death is unreal, that it doesn't happen, why then we pretend to know what lies beyond the veil, the re-awakening from the sleep. We read and say things which we know are insincere because we think they are comforting. I doubt whether insincerity can ever be comforting. Let us, therefore, be no more exaggerated in our language about death than in our language about life. If we suspect and shun the voice of loud-tongued advertising concerning the values of life, let us be equally reticent in facing the fact of death. I like the quiet and sober confidence in the early 19th century New England Unitarian, William Cullen Bryant, as he faced the facts of life and death and determined what attitude to adopt.

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

He says just enough, and no more. It is man's attitude which counts — not the solution of the riddle. And the attitude is one of quiet and calm deliberation.

SNOWY CHRIST

By Keith G. Cranes

IT is fairly safe to suppose that by now many people will have seen the "photograph" of the picture of Jesus which has supposedly appeared like magic in the snow over the Swiss Alps. For anyone who has not, a brief résumé is desirable. A man was induced to take a photograph from an aircraft flying over the Alps. The film was developed and the man immediately saw in the shadows of snow and rock the face of Jesus Christ. He has, since that day, been converted to Christianity—Catholicism, to be exact.

Possibly the outlook of most Unitarians on this issue will be "so what?" But people all over the world are asking themselves, "is it a hoax or is there some Divine Revelation here?" When this picture appeared in the Press I couldn't for the life of me see any resemblance to a face in the hotch-potch of light and dark patches. I was not the only one left rather in the dark about it.

★

At a meeting last week-end (October 18) of young Unitarians at Great Hucklow, this subject was discussed at some length—until 2 a.m., in fact. Some of the interesting points of view expressed, together with some newspaper comment, I have endeavoured to collate.

Is someone trying to make more money out of Jesus Christ? Thousands of letters have poured in to the office of the newspaper printing the photograph with requests for copies of the paper. Postcard-size reprints of this picture also may be obtained, price one shilling, from the London office.

It has been suggested that this same picture has been going the rounds for some thirty years now, yet most of them differ in detail from the one in current circulation. Previously, it has been a photograph of a grave at dawn, or the gable-end of an English cottage, or a flash of lightning, or a poplar tree during sunlight, or a cliff top.

It seems rather presumptuous to proclaim that this picture in the snow resembles the face of Jesus Christ of Nazareth when one no knows what he looked like. There are paintings of Jesus, but these are only the suppositions of certain painters, and not one of them resembles what I think Jesus looked like. I can see the resemblance of a face in the

picture when it has been pointed out to me. I also admit that this resemblance is very similar, especially in the upward tilt of the face and the angle of the face to the body, to a well-known painting of "Jesus Christ" with which I am familiar.

But this raises a problem: it is possible that the whole picture is a fake. Photographers can do remarkable things to a picture in these days.

Another line of thought at the meeting was that if the picture is authentic and one can accept the face of Christ being in the snow in Switzerland, approximately 350 miles from Castelgondolfo, can it be tied up with the death of Pope Pius XII? Or do we file it away with the Piltdown Man Hoax?

★

Well, these are the points to ponder which have come out of a youth discussion group and newspapers. Is it "so what?", "Divine Revelation" or "hoax"?

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Stipends

SIR,—A survey, by way of Questionnaire, was recently completed of the stipend position of ministers in the Midland Union of our Churches. It has been suggested that, as secretary of the Ministers' Monthly Meeting, I convey some of the information which the Questionnaire provides.

The salient factors which emerge are as undernoted:—

(i) Fifty per cent of the ministers and/or their wives in the Midland Union are at present engaged in outside paid work, in two cases to provide the necessities of life, and in the remaining cases to enable them to maintain an adequate standard of living and to make some provision for retirement.

(ii) A selection from replies as to how stipends, still below the G.A. minimum, had varied within recent years, revealed that in one case there has been no change for an unspecified period; in another case there has been an increase of £80 only since 1953; elsewhere the stipend has risen £20 since 1956, and one stipend is still at its 1956 level.

It may well be that the state of things which obtains in the Midland Union applies also in other District Associations. We therefore feel that congregations should be made aware that the present economically unreal level of stipends vitally affects the future of the ministry throughout the whole General Assembly of our churches. Not only will an increasing number of ministers feel constrained to take up outside paid work, and others be obliged to leave the ministry and enter some other profession, but young men, with a sense of vocation, will refrain from entering upon a ministerial career if they feel, as indeed they must, that they are committing their families to a lifetime of financial stringency and insecurity.

We suggest that the whole question of stipends is too big a problem to be left to individual congregations, and that District Associations throughout the country should go thoroughly into the matter with their constituent churches and where necessary seek Headquarters' advice and co-operation in dealing with the problems that arise.—Yours,

Charles Simpson.

(*Secretary, Ministers' Monthly Meeting: Warwickshire and Neighbouring Counties.*)

SIR,—The Essex Hall Rebuilding Fund has given us a headquarters worthy of our movement. But it will be of little use without a ministry; and in two or three decades we shall have no ministry unless we do something to improve stipends. Surely, the next object of our concerted action, should be the establishment of a special central fund to be used for supplementing stipends and ministers' pensions? An appeal for a stated sum, perhaps £50,000 as a first step, and a sustained campaign until it is found are likely to be more effective than isolated appeals by individuals. If ministers are as diffident about putting the effort into this that they put into re-building Essex Hall, let them reflect that this is the only way to ensure the future of the ministry and of the movement as a whole; for we shall never attract enough recruits to the ministry until we pay our present ministers a reasonable stipend. The emphasis should be on building for the future; perhaps we should give the fund some such name as "Ministers' Recruitment Fund?"

We can never pay the present generation of ministers as much as they deserve; but by paying them at least enough to live on let us at least ensure that young men and women will come forward to take their places.—Yours,

Dorking, Surrey. *K. R. Oakeshott.*

American and Canadian Churches

SIR,—I am a temporary Unitarian visitor in the U.S.A. and have just received your issue of September 20, containing the first ministerial comments on American Unitarianism.

I cannot help feeling that the Rev. A. B. Downing has grasped the shadow rather than the substance of the differences between us, though this may not be true of his further articles.

British Unitarians in the prosperous Victorian era translated their religion into imaginative social service. That is precisely what the American and Canadian Unitarians are doing now—working ceaselessly and often at great personal sacrifice for the teaching and the application of liberal ideas in every field, parochial and national, concentrating on youth, colour integration, help for the world's needy. For these causes, money flows freely and hope has dawned. It is shallow to criticize the smaller details in this great concept of actually showing, rather than just saying, that Unitarianism is a way of life.

Is not the trouble with British Unitarians that the social services on which we built our prosperity have been taken over by the State? We now have no focal point and tend as a denomination to become introverts rather than extroverts. We lack a centralizing sense of purpose. We could start with pioneer work on our growing colour problem—something which the First Unitarian Church in Chicago has tackled with imagination and marked success. When we *do* something our finances will improve and with them our ministerial stipends.—Yours,

Northampton, U.S.A. *Amy Howarth.*

SIR,—The writer has been in the Toronto church since just prior to the calling of its present minister, Mr. Jenkins, in the fall of 1943. He left the really large fold of the great, and wealthy church—the United Church of Canada, to join the small and apparently insignificant Unitarian church which was several miles from his home. At that time it was a big attendance Sunday if 60 people attended. But in 1949 a big department store wanted the land on which our small church stood. Mr. Downing would have found it interesting to have seen that church, and how good fortune came knocking at our doors and gave us a push to our present, more acceptable and elite site.

Here Mr. Jenkin's vision stood us in good stead. He envisioned—not a large Central First Unitarian Church in Toronto, but simply a Central Church of fair proportions, and continuous opening up of other Unitarian churches in Toronto's growing suburbs. This has come to pass.

We now have three Unitarian churches in Metropolitan Toronto, and our hope and vision is for more. We wish such a capable observer and descriptive writer as Mr. Downing seemingly is, could be with us much longer. Perhaps he could come here as a summer preacher for a month. This summer we had a preacher from Indiana for the month of August. If something like that could be arranged, what different reflections Mr. Downing could write.

I append the principles endorsed, at present, by our congregation: "This congregation endorses the principles of individual freedom of belief, the preservation of personal integrity, the search for truth through critical inquiry; the use of the democratic process in human relations, and devotion to the greater good of mankind."

Toronto. *Willard A. Stewart.*

SIR,—"America in Retrospect" by A. B. Downing in *The Inquirer* for September 20 and October 4 is a masterpiece. I would like to reprint it in *Unity*.

Many thanks for considering this request and I hope for an affirmative answer.—Yours,

Chicago. *Randall S. Hilton.*

[*Yes!*—EDITOR.]

News Review

Women's League

Manchester District Women's League: The autumn quarterly meeting took the form of a pageant at Monton on Saturday, October 11. Flowers were presented to Miss Ruth Herford, the National President, and two of the original members of the Manchester D.W.L., namely: Miss Storrs and Miss Leigh. Then began the pageant, with branches acting an episode in the life of the League. This was both colourful and interesting, from the inauguration of the first meeting in London through two world wars to the present day. The climax came when Miss Herford handed on the torch to our newest branch. Thanks were expressed by Mrs. Whitehouse and Mrs. Rowe, who both felt that words were quite inadequate to express feelings to everyone who had in any way contributed to the success of the jubilee pageant.

Sheffield District Women's League met at Attercliffe Church, Sheffield, on Thursday, October 16, 1958. Miss Ada Short conducted a devotional service, which was followed by the general business meeting.

In the unavoidable absence of the president, Mrs. E. D. Davies, the chair was taken during the afternoon by the vice-president, Mrs. E. J. G. Bradford, who has recently left Sheffield prior to sailing with her husband, in November, to Australia and New Zealand on a visit.

Mrs. Sokell spoke with knowledge and appreciation of the great work Mrs. Bradford had done over many years for the Women's League, for Upper Chapel, and for the District Association of the Churches. Assuring her of affectionate esteem and wishing her *bon voyage*! she asked her to accept a bouquet of roses as a small token of goodwill.

Chester Women's League: On September 27 a successful Sale of Work was held in the schoolroom. Business was brisk and the time passed quickly, everyone, sellers and buyers, working very well together. The minister, the Rev. L. A. Gribble, ably supported by Messrs. Wynne and Adams, produced marvellous results in diverse mysterious ways.

From the Churches

Brighton: On October 12, there was celebrated the 165th anniversary of the founding of the congregation; it was on October 13, 1793, that the congregation started by the ejection of nineteen members from a Calvinistic Baptist Church in Brighton. The anniversary was celebrated by a notable address on "Meeting Today's Needs", from the Rt. Hon. J. Chuter Ede, President of the General Assembly. The devotions were conducted by the Minister.

Kingswood: News of recent congregational life covers July to September. In July, the church celebrated its 250th anniversary; and on July 19 and 20, the celebrations took the form of a garden fête and special anniversary service, at which the president, Mr. J. Chuter Ede, preached the address. (He also gave out buns in old custom to the children in the morning and sat with them in church.) The church has been newly decorated in contemporary colours, and the grounds have been improved for the 250th year of its foundation. The original chapel was one of the Midlands churches which suffered destruction in the riots of 1715 and 1791. This year marks the beginning of the ministry of the Rev. Ronald McGraw. At the 250th anniversary service, the Rev. Charles Simpson gave an inspiring welcome and led an act of dedication for the beginning of a new chapter of the church's life.

North and East Lancashire Unitarian and Free Christian Lay Preachers' Association: The sixth annual general meeting of the members was held at Astley Unitarian Christian Chapel on Saturday, October 11, 1958. The chairman of the congregation, Mr. C. Strike, gave a cordial welcome, leading the chairman of Tyldesley Urban District Council, Councillor G. E. Hilbert (Astley), one of our members, and his wife Mrs. Hilbert, in procession with Councillor Mrs. F. M. Procter (Newchurch), Mr. T. Stott (Rochdale), Mr. R. Lee (Atherton), Mr. E. Hatton (Atherton), and our president, Mrs. F. Wager (Preston), to the church. They conducted the service of affirmation. Non-members who attended the meeting were welcomed as observers by the president. The secretary's suggestion that preaching fees be increased was rejected. The Association will be providing preachers to Accrington, Astley, Heywood, Preston, and Rawtenstall during 1959. Comment was expressed regarding several Unitarian churches in the district where the pulpit is regularly occupied by Trinitarian preachers.

Farewell —

Swansea: On October 9, 1958, upwards of a hundred members and friends assembled in the Church Hall on the occasion of a supper given in honour of the Rev. and Mrs. Basil Viney to mark the conclusion of nineteen years' ministry.

With Mr. Raymond Henson presiding, Miss Edna Dando, Church Secretary, paid well-deserved tribute to the Minister before presenting him with a typewriter. This was followed by the presentation by Mr. Henson to Mrs. Viney of a carpet, for her departure will be felt as keenly as that of her husband.

Letters were read from the Rev. F. Saville, a local Congregational Minister, and the Gower Society, Mr. Viney having played no small part in the preservation of the beauties of Gower, and Mrs. Hilda Davies, Church Treasurer, recited an "odd ode" composed for the occasion.

Mr. and Mrs. Viney will be sadly missed in many quarters, but they take with them deepest respect and thanks. Upwards of 200 people were present to hear Mr. Viney's farewell sermon and none remained unaffected.

— Hail!

Lewes: On Saturday evening, October 18, a large gathering assembled in the hall of Westgate Chapel to welcome the Rev. Basil Viney, who is taking pastoral charge of the congregations in Lewes and Ditchling. The Rev. W. Waddington was in the chair. His Worship the Mayor of Lewes, accompanied by the Mayoress, welcomed Mr. and Mrs. Viney to Lewes, and hoped that they would long enjoy their sojourn here. The welcome to Westgate Chapel was voiced by Mr. E. G. Longbottom and by Dr. H. W. Stephenson, one-time minister of the Chapel. As President of the London and District Provincial Assembly, the Rev. Walter Long welcomed Mr. Viney's return to the district, and Dr. Jeremy Goring spoke on behalf of the Ditchling congregation. From Brighton, Hastings, and Horsham, the Revs. John Rowland, Denbigh Hilton, and J. Martin Hall added to the greetings given to Mr. Viney. The Rev. Reginald Sorensen, M.P., as one who had known Mr. Viney over a very long period of years, congratulated Westgate Chapel on having secured the services of Mr. Viney, and in a stimulating speech spoke of what the Unitarian movement had already achieved and of the tasks yet lying before it. By more than one of the speakers, reference was made to the wider public reached by Mr. Viney's small books on the Unitarian faith. In reply, Mr. Viney said that he and his wife had long known and loved Sussex, and that he hoped to make better known in Lewes the beautiful little chapel and the faith there proclaimed. He thought it was a chapel in which many more would be glad to worship if they knew more about it.

The Hibbert Journal

The October issue of the *Hibbert Journal* has achieved something of a journalistic "scoop", in that it presents an extensive series of extracts from Bertrand Russell's as yet unpublished book, *My Philosophical Development*, in which the veteran philosopher outlines his point of view at various stages in his career, and explains how his ideas have to some extent altered through his long life. The Rev. Charles Gamblett, in "A Strange Philosopher", provides some personal reminiscences of a very different figure, MacTaggart, the Cambridge philosopher who died in 1925.

Mr. B. Lund Yates contributes a revealing discussion of the ideas of Dr. Frank Buchman, the leader of the Moral Rearmament Movement, who celebrates his eightieth birthday this year, and stresses the simplicity of Buchman, who once said: "In these days you have to learn to put your truth so simply that even the intellectuals can get it".

Elsewhere in this interesting number of an always interesting journal are articles on "Religion Minus Intelligence" (by Professor Boyce Gibson, of the University of Melbourne); on "Language, Logic and Faith" (by the Rev. M. Jarrett-Kerr, who is Lecturer at the College of the Resurrection in Johannesburg); and "Kierkegaard" (by the Rev. Kenneth Hamilton, of the United College in Winnipeg). There can be few journals of our day that can boast of such a world-wide array of learned contributors, and this tendency may well increase as a result of a new appointment announced in this issue. The Rev. Dr. Duncan Howlett, Minister of the First Church in Boston and President of the Unitarian Historical Society in America, has been appointed American Editor of the *Hibbert Journal*; it is to be hoped that this may lead to an even more interesting cross-section of American liberal opinion reaching future issues.

The present issue has, as always, some reviews of worthwhile books, and the customary surveys of recent philosophical and theological literature from the learned pens of Dr. F. H. Heinemann and the Rev. H. L. Short.

J. R.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 2, 1958

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. CORAN DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASHFORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. J. MCCLELLAND
BELFAST, All Souls, Elmgrove Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDLE GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. JOHN KELLY
BILLINGHURST, Free Church, High Street, 11, Mrs. E. SAVAGE
BIRKENHEAD, Unitarian Church, Scanborough Road, 6.30 (November 9), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wycombe Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. W. JOYCE HAMLISHIRE
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDDALL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BRIDGE (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BRIGHOUSE, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRIGHTON, Dyke Road Avenue, 3.15, Mr. RODNEY HILL
BRIGHTON, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BOYLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BOYLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLSWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Hammond Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Rev. ROY JOHN
CHESTER, The Church of the Great Compromise, Hamond Hill, 3, Mrs. Irene HYDE
CHRISTCHURCH, Hanhill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. JAMES M. QUICK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOLMLEY Chapel, Ashurton, 10.45 and 6.30, Rev. KENNETH TURNER
COTTINGLEY, Green Meeting House, Halifax Road, 11, and 6.30 Rev. R. H. MORRIS
CROYDON, Free Christian Church, South Park, 6.30, Supply
CROYDON, Unitarian Church, Stanmore Street, 11 and 6.30, Mrs. M. R. DUTTON
CROYDON, Free Christian Church, Wellesley Road, 11, Children's Service, 6.30, Rev. J. P. CLARK
DARTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. C. GORDON BOLAM
DITCHLING, Old Meeting House, 10.45, Mr. G. W. LOWTHIAN
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Mr. C. J. ROBSON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITING
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUNDEE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. E. P. SUMMERSON
DUNMOW, Unitarian Church, 10 Cambridge Road, 11, Rev. H. E. DAVIS
DURHAM, St. Mary's Church, Castle View, 11 and 6.30, Rev. ERNEST FOWLOW
EASTBOURNE, Congr'l Church, Silverdale, 6.30, Rev. F. D. HOWARD-ELLISON
EAST GRINSTEAD, Hyde Chapel, 11 and 6.30, Rev. J. HARRY DAVIS
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Hillgate Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GUERNSEY, Rohais Street, 3, Rev. J. M. QUICK
GUERNSEY, Ward Street Church, 11.15, Rev. R. WARREN CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PEARCE
HALIFAX, Northgate End, 6.30
HARTLEY, Free Christian Church, South Terrace, 11, Rev. DENNISON HELTON, 6.30, Mrs. MARIAN HELTON
HASLINGDEN, Grane Meeting, Belgrave Lane, 11 and 6, Supply
HASLINGDEN, Worsthorne Road, 6.30, Rev. J. HARRISON HALL
HASLINGDEN, Providence Street, 11
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEAKE
KENDAL, Market Place Unitarian Chapel, 6.30, Rev. T. M. WORMELL
KESWICK, New Meeting Room, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN GARLAND
LEEDS, Nethermill Road, 11, Sunday School, 6.30, Mr. C. V. WALTON
LEEDS, The Great Meeting, Town End Street, 11 and 6.30, Rev. LEONARD MARSH
LEWES, Westgate Chapel, 11.15, Rev. DAVID YOUNG
LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. D. ROBERTS
LIVERPOOL, Renshaw Street Chapel (Unitarian), 11 and 6.30, Dr. F. N. THOMAS
LIVERPOOL, Stanley Free Church, 11, Rev. C. A. ROSE
LIVERPOOL, Toxteth Park Church, Mill Street, 6.30, Rev. J. KING MEREDITH
LIVERPOOL, Unitarian Church, 11, Rev. STANLEY B. BUTLER
LIVERPOOL, Wavertree Road Mission, 3, Sunday School, 6.30, Rev. NORMAN KNIGHTON
LIVERPOOL, Wood Street, 6.30, Rev. C. A. ROSE
LIVERPOOL, Yew Street, 11 and 6.30, Rev. F. B. SMITH
LONDON, Ball Street, Edgware Road, 6, Rev. Wendell M. Lewis
LONDON, Brixton Unitarian Church, Streatham Road, Mitcham, 11 and 6.30, Mr. JOHN WILSON
LONDON, Bromley, Kent, Bible Road, 11, Rev. E. G. LEE
LONDON, Bloomsbury Chapel, Queen Square, Holborn, 11, Rev. A. V. PEARCE
LONDON, Brixton Unitarian Church, High Street, 11, Rev. H. TAYLOR
LONDON, Lewisham Unitarian Church, Belmont Grove, 6.30, Rev. E. TAYLOR
LONDON, Leytonstone, Lea Bridge Road, 6, Service Cong., 6.30, Rev. E. TAYLOR
LONDON, Mansfield Street Church, Portland Street, 6.30, Mrs. M. M. HAMMOND
LONDON, Stamford Free Church, Stamford Road, 11, Rev. Wendell M. Lewis
LONDON, Stoke Newington, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. BOWMAN
LONDON, Hampstead, Unitarian Church, East Hill, 11, Rev. ARTHUR PEARSON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. G. J. GRIFFIN
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Mrs. F. WAGER
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNISON HELTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE JOHNSON
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. ALLEN KIRBY
MANCHESTER, Rawdon Street Mission, 6.30, Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (November 9), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Brookport Road, 11 each Sunday
MARTINSTOWN, Pine Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
MIDDLETON-IN-TEESDALE, 3 and Newbury Street, 6.30, Rev. C. G. TOMS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JAMES STORRAR
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. L. SMITH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mrs. JOAN EVANS
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. OGDEN
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PENDLE, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLSWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DOMBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. B. STURDEE
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RAMSGATE, Hardy, The Meeting House, 11, Rev. FRANCIS TIBBY
RAMSGATE, Christ Church, Mr. Harwich, Lenox, 3, Rev. B. L. PRESTWICH
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashbrook Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. S. B. SHEPHERD
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOMERS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. ERIC KAY
SOUTHEND-ON-SEA, Dorsetty Road, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. I. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30, Mr. A. S. PATTERSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. STANNER
SWANSEA, Unitarian Church, High Street, 6.30, Supply (also 11, First Sunday in the month)
SWANSEA, Pentyrch Free Christian Meeting House, 11, Supply
SWINTON, Station Hall Road, 10.45 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. MILLAR
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. KINNEIR
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. ALEC L. FINDLOW
TONGHAM, Unity Church, Monkspier Road, 11 and 6.30, Rev. CHARLES EASTON
TORRINGTON, Cowlyn Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Supply
WARRAL, Unitarian Free Church, Stratford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. A. B. DOWNING, STYAL, 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. STEED

The Rational Dissolution Philosophy provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.P., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Whitfield St., 11 and 7, Rev. CLIVE CRIPPS
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.1 ; Unitarian Hall (Knox Institute), 418, Burwood : 4 p.m., annual Sunday in each month, Sunday 7 p.m. Rev. W. Jones
PERTH, Unitarian Assembly, Unitarian Free Christian Fellowship, Rev. R. H. Thomasson, 102 Ellis Street, Subiaco, Perth, West Australia
SYDNEY, New South Wales, Unitarian Church, 73 Pitt[illegible] Street (off College St.) 7.15, Rev. R. V. Bowman, Manse Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Collins Place, Melbourne, C.1. Minister: Rev. W. Bowman, [illegible] as attended
BRISBANE CHRISTIAN CHURCH, Annie Road, Holland (No.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. Bowman

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CORNISH
TORONTO, First Unitarian Church, 175 S. Clair Avenue West, 11, Rev. W. P. SELLERS
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,326 Tenth Avenue West, 11, Rev. A. P. SHEPHERD

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. WILSON
WELLINGTON, Services suspended — Enquiries — Mrs. Wilson, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School ; 7, Service, Rev. Hanson C. Rawlin

THE LINDSEY PRESS

PRAYERS OF FAITH AND FELLOWSHIP

A selection of prayers from many liberal religious sources arranged for public worship or private devotion.

6s. by post 6s. 6d.

A GOLDEN TREASURY OF THE BIBLE (and Apocrypha)

Edited by Mortimer Rowe, D.D.

An extensive selection of passages from the Bible and Apocrypha arranged in historical order. 1,076 pp.

Cloth 12s. 6d. by post 14s. 3d.
Leather 20s. by post 21s. 9d.

LEADERS OF EARLY CHRISTIAN THOUGHT

by S. H. Mellone, M.A., D.Sc.

"An historical survey that richly deserves to be accepted as a standard text-book for students, and will also guide the general reader through the theological mazes of the period."

The Inquirer.

12s. 6d. by post 13s. 6d.

THE LINDSEY PRESS

ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2.

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Prepaid
6d. per word, minimum 6s.

W. Heffer & Sons Press Organisation Limited,
Kingsgate House, 115, Hills Road, London, W.C.1.
Telephone: CHAncery 9721

Display Rates on Application Special Terms for a Series

Deaths

Hall—On October 23, in hospital, in her 86th year, Amy Mary, for 55 years the beloved wife of the Rev. Dr. Alfred Hall, Dunham Road Parsonage, Altrincham, Ches.

Week-end Course for Young Unitarians

There is still time to send one of your young people to the Week-end Course for Young Unitarians at Great Hucklow, Derbyshire, November 14-16. It is specially designed for those who have attended a previous course, but applications from other suitable students will be considered. Write to the Secretary, R.E.Y.D., Essex Hall, 1-6 Essex Street, London, W.C.2.

THE INQUIRER

All items and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 2s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334 Editorial: EUS. 2913

CHRISTMAS CARDS AT CLEARANCE PRICES

NEW ESSEX HALL PICTURE
1s. per doz. post free; 6s. per 100 post free

EIGHT OTHER DESIGNS
1s. 3d. per doz. post free; 8s. per 100 post free

For samples send 1s. in stamps to:

"The Unitarian" (Dept. C),
Dunham Road Parsonage,
Altrincham, Ches.

"The Unitarian"

"THE UNITARIAN", a monthly magazine of Unitarian news and views. Why not use it as an insert to your chapel calendar? Price twopence per copy (annual subscription, four shillings post free). Reduction in price for quantities. Inquiries to G. Harrison, 2 Walwyn Close, Stretford, Lancs.

Miscellaneous

A HOLIDAY for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion, Social Workers, and other persons in active life, especially younger people, are invited to apply for particulars to the Warden at the above address.

Cinema

Admirers of Ingmar Bergman's films, notably *The Seventh Seal*, will enjoy his latest, *Wild Strawberries* at the Academy Cinema. It tells the story of an important day in the life of an old professor, and it describes it in two ways, what he did, the people he met, and what he dreamed, felt and recalled during the long day. Professor Isak Berg, aged seventy-eight, goes in his car to a distant city to receive an honorary degree, his young daughter-in-law accompanying him. On the way they stop near a summer house where he had spent many holidays as a child. This incident opens up the whole of his life. Past and present become fused, and things remembered become as real as the scene outside his car. But his son's wife is there, always recalling him to the present, to certain hard truths about himself which he eventually accepts, and by accepting transforms their relationship to each other, and to his son. It is, in fact, a day of revelation for Isak Berg, and Bergman, who wrote the script and directed the film, has made a fine thing of this difficult theme that could so easily have been sentimental. B.L.

"TRUST IN FREEDOM"

The Story of Newington Green Unitarian Church 1708-1958

By MICHAEL THORNCROFT, B.Sc.

Price 3s. 6d. — By post 3s. 10d. from:

MR. T. L. WATKINS
12a Myddelton Square, London, E.C.1

Mrs. Alfred Hall

Amy Mary Hall, who died in Cranford Lodge Hospital, Knutsford, on October 23, 1958, was the eldest child of the late John Sudbery who was associated with several London Unitarian congregations, Treasurer of the Building Fund for Wood Green Church, and Chairman of the Congregation. Before her marriage to the Rev. Alfred Hall during his ministry at Norwich, she assisted Miss Marion Pritchard in her Sunday School work and wrote lessons for the *Sunday School Monthly* and the *Christian Freeman*, and was a prominent member of the London Sunday School Society. She had considerable artistic talent, cultivated in connection with the South Kensington Art Museum, and was devoted to her art until the arrival of a large family which robbed her of the leisure for it.

As a minister's wife, Mrs. Hall was a vigorous organizer in various church activities. She founded the Women's League branch at Newcastle upon Tyne, and made a great contribution during Dr. Hall's 21 years' ministry at Upper Chapel, Sheffield. She became President of the Sheffield District Women's League, and sometimes gave addresses at League services there and in the North Midland District.

During Dr. Hall's last ministry at Lincoln from 1939 to 1949 Mrs. Hall gave hospitality to many war-time guests stationed at Lincolnshire camps, and it was the breakdown of her health in 1949 that led to Dr. Hall's retirement to Altrincham at that time. After a serious illness she regained health for a time, but her remaining years saw a steady decline which six months ago necessitated permanent hospital care.

Mrs. Hall made friends not only in Great Britain but on the Continent and in the U.S.A., when she accompanied Dr. Hall to Holland, Czechoslovakia, Denmark and America, and her energetic support enabled him to fulfil the arduous engagements of two years' Presidency of the General Assembly.

The funeral service at Dunham Road Chapel, Altrincham, on October 25, was conducted by the Rev. Stanley Mossop, whose ministry at Unity Church, Sheffield, had brought him into close association with Dr. and Mrs. Hall. The committal at Manchester Crematorium was conducted by her son-in-law, the Rev. Arthur W. Vallance. A.W.V.

Printed by Wightmans and Sons Ltd., Queen Street, Southampton and Published by The Inquirer Publishing Co., Ltd., at the Registered Office, 14 Gordon Square, W.C.1.—Wednesday (Hebdomadal Inter Nundinas), Morning, November 1, 1958